

The Brotherhood Movement in Canada

1896-1916
A RECORD

COMPILED BY JOHN EDWARDS

COPIES 20 CENTS

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FOREWORD.

The following pages contain a record of the foundation and history of the Calvary Men's Own Brotherhood, Montreal, and goes on to describe the rise and progress in Canada of the Brotherhood Movement as known by that general term throughout Great Britain and Ireland. It takes no cognizance of movements such as, for instance, the Y. M. C. A., which is of course in its essence a vast Brotherhood movement; nor of specialized or distinctive Brotherhoods like the Brotherhood of St. Andrew, or the Brotherhood of Andrew and Philip, both of which have a large number of branches and a numerous membership. It is the non-denominational, unsectarian, inclusive, international Brotherhood Movement, as enunciated by Mr. William Ward on page 25, that is here treated, though the Brotherhoods of all types work in hearty sympathy and belong to the joint federations. This is perhaps particularly true of Montreal. Readers will also note that it is a compilation from various sources, and not an original writing.

THE COMPILER.

"Our religion began as a Brotherhood. Jesus Christ organised, not a church, but a band of brothers, and the idea of Brotherhood has been the most potent factor in the world's betterment. The Brotherhood is the organisation by which the strong men of the church are giving expression to their Christian life and finding an opportunity for Christian service. For the last five or six years in my own congregation our Brotherhood has been the most energetic centre of activity among the men, and I feel that more and more it would be the part of wisdom for us to throw our strength into this movement."—RALPH CONNOR.

"The unaccomplished mission of Christianity is to reconstruct Society on the basis of Brotherhood."—

THE LATE REV. C. SILVESTER HORNE.

The Brotherhood Movement in Canada.

THE BEGINNING OF THE MOVEMENT.

Great oaks from little acorns grow. The Brotherhood movement was planted in Canada as a small thing, but the success which has already been attained indicates that it has a mission for the uplift of humanity which must place it among the great religious movements of the times. It reaches the masses in a way that no other movement has yet succeeded in doing, and humanity, not merely within the limits of our young and rapidly growing Dominion, but throughout the world, will certainly be benefited. Brotherhood may not of itself alone bring in the golden age, or build entirely the City of God in Canada, but it can and will be no small factor in the development and permanent well-being of the race.

The first Brotherhood in Canada was formed on this wise. A teacher had a class of boys in a certain Sunday School in Montreal. The teacher was devoted to his class, as the boys were to their teacher. The original members of it had come direct from the infant school. The group had held together year after year through the gradual evolution from a junior boys' class into a young men's Bible class, which met in the vestry of the church. It began, however, to be increasingly difficult to hold the young fellows together, especially as one after another married. Some of these married men continued to attend, but the problem of the future of the class became increasingly pressing.

At this time one of the members spoke of the great movement which was even then showing a wonderful power to grip and hold men.

The Pleasant Sunday Afternoon movement—"P.S.A." as it was commonly called—was at that time very popular in the old land, meetings springing up on every hand in amazingly short time and with much success, reaching by this means multitudes of men and many women who, having become too big for Sunday School, and not being, in many cases, too fond of the ordinary Church services, embraced this form of service and attendance at religious meeting.

Experience had shown that greater success was achieved in meetings which were for men only than in those that were open to both sexes. These later joint meetings were in fact usually comparatively small and unimportant. The movement was however not limited in its influence to men, for women's meetings, or sisterhoods, had become numerous, and these co-operated with the men's gatherings with far-reaching and highly beneficial results. Nor was the movement limited to Sunday gatherings. Meetings of various kinds were held as best suited the convenience of the neighbourhood or the Churches holding them, so that their usefulness was considerably increased thereby; and instead of being detrimental to the general Sunday Services of the churches, as undoubtedly they threatened to be in many cases, they thus became a large measure of help and strength to them.

* * *

A Famous Brotherhood Meeting.

The teacher was about to visit England on business, and determined to look thoroughly into these British gatherings. His first visit was to the famous Brotherhood meeting in Christ Church, Westminster Bridge Road, London, of which Rev. F. B. Meyer, B.A., was President, and where he had the delight of seeing about seven hundred men taking an active and enthusiastic part in the service. By great good fortune that first meeting happened to be a historic gathering in connection with that particular Brotherhood. He well remembers how Mr. Turner, the Secretary, announced that Mr. Meyer had left during the past week for a holiday in Switzerland, and that one of the last things which had been impressed upon him by Mr. Meyer was that he was to prevent the men from making any collection, or giving any presentation to him, as they had done the previous year out of the goodness of their hearts, as an expression of esteem for him. Mr. Turner, however, said that he had a suggestion to make. "You all know that Mr. Meyer would actually give his life for you, if by so doing he could benefit you. I mention this to emphasise how deep is his interest in you all. Now, my suggestion is that every member of our Brotherhood shall write a letter to the President, which shall tell in his own language, and in his own handwriting, just what the Brotherhood has meant to him, and what benefits he has received from it. We will then get all these letters bound together into an album, and when our leader returns we can present

that to him as our offering, and we all know him sufficiently to realise that although this gift will in one sense cost nothing, it is one which he will appreciate and prize more truly than anything else in the world you could give him." This was the beginning of the famous album which has been frequently referred to by Mr. Meyer in his writings. The visitor was afterwards present on the second historic occasion, and saw that precious album formally presented to Mr. Meyer. During the other weeks of the visitor's stay in the Old Country, he went to many Brotherhoods, and gradually came to have definite views as to the possibilities of the P. S. A. or Brotherhood movement, and the lines along which it should be developed. He found a great diversity in the character of the meetings, some being intensely religious, others semi-religious, others mere political gatherings. He concluded that the gatherings which had the largest attendances, which were having the most influence, and which were most successful generally, were those which were confined to the male sex, and were of the intensely religious character.

On his return to Canada, he called his old class together and reported what he had found. The class decided to resolve itself into a men's meeting, and on the third Sunday in November, 1896, the first of these new meetings was held in Calvary Church.

About thirty attended, among them being a number of theological students who came down from the College to bless the new born babe, to encourage the promoter of the meeting, and to God-speed the movement.

* * *

The Brotherhood Inaugurated in Canada.

Thus was the Men's Meeting inaugurated. The erstwhile teacher, Mr. T. B. Macaulay, was unanimously chosen President, as he has been elected with the same unanimity and acclaim every year since. The pastor of the Church at the time was the Rev. E. Munson Hill, D.D., who was similarly elected Honorary President, and who has likewise retained office in continuity to date.

The gathering was not called a P. S. A., for the reason that at that time there was a meeting of an entirely different character being held each Saturday evening and Sunday in Point St. Charles. No better title than "Men's Meeting" could be thought of, until a few weeks later, at a gathering

of the Committee, one of the members mentioned that in the east end of London there was a large men's meeting presided over by a Rev. Mr. Brown and which was called a "Men's Own." The title appealed to everyone present immediately, and within five minutes that name had been adopted.

At first it was thought unnecessary to introduce the Book Scheme, it being held that Canadian workmen did not require any such inducement, and would be able to buy their own books whenever they wished. For several weeks the success of the newly launched enterprise was doubtful. Whether it would live or not was very uncertain. At the end of a few weeks, however, it was decided to get on to absolutely all fours with the English Brotherhoods, and to introduce the book scheme, with a proviso, however, of charging five cents a Sunday, instead of the charge of one penny usual in the Old Country. From that moment the Brotherhood began to grow and to perform its allotted mission.

This is the twentieth year of existence of Calvary Men's Own Brotherhood. Every Sunday without a break, through rain or shine, heat or snow, good times and bad, through difficulties when the Church has been without a home owing to removal, in building and in tent, despite any and every militating circumstance, the meeting has been held. Thus was the Brotherhood flag unfurled in Canada and the movement started. Thus has it gone on to success in so far as its first purpose was conceived. Had it gone no further, its introduction stands more than justified. But in that there has sprung from it meetings and Brotherhoods all over the Dominion, so that to-day there are hundreds of similar gatherings with thousands of members, in that full measure must account be taken of the success of the Brotherhood cause.

There is in existence to-day a Dominion Brotherhood Federation, with headquarters in Toronto. There is a flourishing Montreal Federation as also, other District or Divisional Federations throughout the Country affiliated with the Dominion Federation.

This little *resumé* of the circumstances leading to the formation of the first Canadian Brotherhood should not be dismissed without putting on record the wise master building of the founder. That the foundation was well and truly laid is apparent to all. That such is the understanding of those

who have followed the lead is evidenced by the fact that on the formation of the Dominion Brotherhood Federation Mr. Macaulay was elected President. A similar honour is his at the hands of the Montreal Federation, and everybody knows that the Brotherhood so peculiarly his own at Calvary counts itself incomplete without his presence in the chair. His first love has grown with the years, and his service of devotion and care is well rewarded by a like devotion and appreciation on the part of the members.

The Influence of a Pastor.

The Pastor of Calvary Church at the time of the formation of the Brotherhood was, as aforementioned, Dr. E. Manson Hill. It is sometimes said that a Pastor can damn or bless any movement in his church. Dr. Hill blessed the Brotherhood from the beginning, supporting it whole-heartedly and unceasingly throughout the time of his pastorate. When he relinquished charge to become Principal of the Congregational College in the city, his interest did not wane nor flag, and his help could always be counted on. In later years, it fell to Dr. Hill's lot also to spend a lengthy holiday in Great Britain, of over twelve months' duration, during which he seized the opportunity of making himself acquainted with the movement at first hand, attending many Brotherhood meetings, and getting to realise the powerful hold the movement had obtained on the democracy of the mother country. Thus his interest increased (if indeed such were possible) and he returned to even greater activities. Dr. Hill is to-day Honorary President of Calvary Men's Own, with as lively an interest as ever.

Dr. Hill was succeeded in the Calvary pastorate by Rev. E. H. Tippet, and from a Brotherhood point of view nothing could have been better. The new minister brought with him a boundless energy and enthusiasm, and quickly and surely endeared himself to the members. Seven years of strenuous service fell to his lot, and throughout his pastorate he was the men's loyal friend. On removal to Hamilton, he was made a Life Member of Calvary Men's Own. He proved his appreciation by at once forming a strong, virile Brotherhood in his new charge.

Following Mr. Tippet, the Rev. J. J. Martin, D.D., was installed as the Calvary Pastor, and he also kept the claims of the Men's Own in the forefront of his ministry.

The present minister of Calvary Church is the Rev. T. W. Davidson, an eloquent son of Erin, who crossed the pond, for weal or woe, two years ago, and whose work for the Brotherhood is on a level with that of his predecessors in office—more need not be said. Mr. Davidson, President of a large Brotherhood in the City of Belfast before leaving, brought with him to Calvary all the latest information and knowledge as to men and methods in the movement, which is of incalculable value in his present sphere.

Calvary Men's Own has certainly been most fortunate in respect to Church and Pastor, and to this fact must be attributed a very large measure of its success and prosperity.

Starting a Brotherhood.

What Consecrated Effort can do.

One of the chief reasons for Mr. Tippet's acceptance of the call to the Hamilton Church was the splendid opportunity it afforded for a strong and influential Brotherhood. His experiences in Montreal had stood him in good stead. He lost no time in laying his proposals before the officers of the Church and obtaining their agreement. An Organization Fund was the first business. Then the advertising started. No less than 28,000 handbills were printed and distributed. Twelve bulletin boards were located in conspicuous places. The newspapers inserted items and paragraphs. A huge notice was displayed at the front of the Church. Members of the Christian Endeavour Society addressed thousands of envelopes to men, obtaining the names from the directory, and through this means every man received an attractive leaflet giving some outline of the Brotherhood movement and the general plan of the Sunday afternoon meeting. A week before the opening day an office was opened on the Church premises, and a streamer announcing the fact displayed on the street. Members of the Christian Endeavour Society aforementioned continued their good work by acting as Secretaries, and from this office the workers went out canvassing and distributing. Such thorough-going organization and effort could only have one result—a crowded meeting on the opening day. A large membership roll was immediately obtained, and the meeting had come to stay. This Brotherhood was only the first of many that have since been established in the city and district of Hamilton.

"Hands Across the Sea!"

or

Welcoming the Newcomer.

The problems attaching to emigration and immigration have always been many and varied. Canada has had its full share of these problems, and is by no means yet free of them. Brotherhood has not been slow to tackle them manfully and worthily, and one of the best things it has accomplished is in relation to this very question. It is undeniable that many persons in time past have been deceived as to conditions in Canada by some agents more anxious to secure their commissions than to ensure the welfare of the colonists. Numerous cases came under the notice of the Brotherhood workers, and assistance was given when the helping hand was sorely needed. Ultimately the P.S.A. Brotherhood Welcome League was formed, as an adjunct to the Calvary Men's Own, and under the leadership of its tireless Vice-President, Mr. Tippet, did good work. A band of voluntary workers they were, most of whom had come from the old land, and knowing the joy of being welcomed took up this service as a duty and a delight.

Leaflets were prepared for distribution "to all P.S.A. members thinking of emigrating to Canada," setting forth in plain yet brotherly language a few things it were desirable they should know. Correspondence was invited—to be treated as strictly confidential, by the way—as to the intending colonist's trade and circumstances, the part of Canada he intended settling in, the number and age of persons in the family, the religious denomination, and any other information thought desirable. Many availed themselves of this offer. Over a thousand letters of enquiry were received in less than two years from brothers in England and Scotland. Hundreds of men were met on arrival and welcomed to Canada, at all hours of the day or night. They were helped in their landing, helped in the finding of any needed accommodation, given introductions to friends in any place to which they were proceeding, helped in any way in the power of this League of workers in getting settled and established in the new land. This surely was the essence of the Brotherhood spirit. This, at least, would always be reckoned by those so helped to the credit of the cause. There are many who come to Canada to take a new chance. During the first few weeks the making or marring of a life frequently hangs in the balance. It is essential that the Brotherhood forces put their weight on the right side and help supply the influences that make for its

development and its welfare. In the past it has been successful in doing this. Many who to-day sit in legislative halls, occupy prominent pulpits, direct commerce, dignify professions, and lead their fellows in good works, travelled to Canada in the steerage. A minister who is influencing thousands, and whose name is known from the Atlantic to the Pacific, came with his parents in like company.

'The rank is but the guinea stamp,

'The man's the gowd for a' that!'

It is the Brotherhood way to recognise this, always, and this warm sympathetic attitude to the newcomer has done much to advance its influence.

Montreal Leads the Way.

At the beginning of 1908 there were three (so far as is known) organised Brotherhoods in Canada. Two years later—*i.e.* in January 1910—there were ten, seven of them being in Montreal, one in Hamilton, Ont.; one in Coburg, Ont., and one in Calgary, Alberta. The Montreal seven were at Calvary Congregational, Taylor Presbyterian, Amherst Park Congregational, Dominion Square Methodist, St. Mark's Presbyterian, Zion Congregational and St. James' Methodist.

Reference has already been made to the P.S.A. Brotherhood at Hamilton, held in the First Congregational Church.

Regarding Calgary, President T. B. Macaulay wrote as follows: "One of the most pleasant incidents of my recent trip to the Pacific Coast was the discovery at Calgary of a vigorous and flourishing "Men's Own" meeting in the Central Methodist Church of that city. I slipped into a back seat, but I had a feeling of brotherliness and delight as I looked around. About one hundred men were present, and the heartiness and spirit of the meeting was contagious. The Men's Own movement is destined I believe to become one of the greatest powers for good on this continent. It is a pleasure to know of each particular development. Such extensions are a proof that the grand movement as a whole, with all its tremendous possibilities for good, is gradually getting under way."

In May of 1910, with a view to consolidation and further progress, a meeting was convened in Montreal, to discuss Federation along lines similar to those operating in

England. Each of the Societies above mentioned were represented (with the exception of Calgary, debarred by distance) and two others, newly formed, in addition, viz.: Cote St. Paul and Montreal South. It was unanimously decided to organise a Federation, and a representative Committee was appointed to frame a Constitution, nominate officers, etc. That this Committee satisfactorily performed the duties assigned to it is evidenced by the fact that there was later published the full Federation Constitution and List of Officers. The following extracts from that Constitution will be read with interest:

I. NAME.

The name shall be "The Federation of Men's Own and P.S.A. Brotherhoods and Kindred Societies in Canada."

II. FUNDAMENTAL PRINCIPLES.

(a) The Federation shall in no case exercise functions inconsistent with the full right of each Society to administer its own affairs.

(b) Societies which join shall recognise the evangelical character of the movement.

III. OBJECTS

(a) To promote the extension of Christ's kingdom among the people.

(b) To further the cause of national and civic righteousness.

(c) To bring the different Societies into closer fellowship with each other.

(d) To lend a brotherly helping hand to the weaker Societies.

(e) To render assistance to newly arrived Brotherhood members through the medium of our Immigration Committee.

These objects shall be furthered by

(a) Rendering help in organising new Societies and affording advice in all matters relating to the movement.

(b) Holding conferences of workers and united public meetings.

(c) Supplying names of speakers and singers to affiliated Societies.

IV. TERMS OF MEMBERSHIP.

The Federation shall include all Men's Own and P.S.A. Brotherhoods and kindred Societies in Montreal and district, and, until such time as other District Federations are formed, all such Societies throughout Canada.

Mr. T. B. Macaulay, by unanimous vote, was elected President. This Federation continued to exercise its functions as representing all Canadian Societies until the formation of the Dominion Federation in May 1912, when Societies outside Montreal went the natural course of affiliation with the Dominion. The Montreal Federation, however, continued in existence for some time for matters affecting local Brotherhoods, ultimately being allowed to drop into misuse and to lapse. It was resuscitated and reorganised, however, in 1915, and is now, under the leadership and direction of capable men, with the aims and objects of Brotherhood truly at heart, in active operation. Some twenty Societies in Montreal are affiliated, and the Federation is a force to be recognised in the social and spiritual life of the city.

The attitude of the Anglican Church to the Brotherhood movement will doubtless be a cause of enquiry in some quarters. It is probably best expressed in the following sentence taken from the report of the St. George's (Church) Men's Association. "We are pleased to see that a number of Churches are taking up the Men's Own Brotherhood Movement. Though we ourselves prefer Bible class teaching, yet we welcome all movements tending to the spread of Christ's kingdom among men." The Brotherhood has no better friend or abler exponent than the present Vicar of Christ Church Cathedral, Montreal—Dr. Herbert Symonds, who is often found addressing their meetings, and who has the distinction of having been elected an honorary member of the Calvary Brotherhood. On the occasion of Mr. William Ward's inaugural visit also, the well known Vicar of St. George's Church, Dr. Patterson Smyth, took a prominent part in the welcome to the campaign leader and gave the occasion his unstinted support.

* * *

The Movement Spreads.

The success of the Montreal Brotherhoods stirred leaders of men in Canada to emulation, and soon similar meetings sprang up in various towns and cities throughout the Dominion. Many of the men coming to Canada had of course been identified with Brotherhoods in the Motherland, and were naturally anxious to see such gatherings flourish in the land of their adoption. Agitation and effort on their part

was probably the main cause of the rapid spread of the movement in the new land. It is on record that one large Brotherhood in London said farewell to over three hundred of its members bound for Canada within five years. Such an influx of interest was bound to have result

On the other hand, there were those who, visiting Great Britain from Canada, became enthused with the idea of the Brotherhood meeting, and returned to their home towns to establish and carry through the necessary organisation.

As a result of these varied efforts, and with the growing desire to weld the different units into a working whole, communications were opened up with the National Brotherhood Headquarters in England, and appeals made to the Committee to send over a deputation to conduct a campaign of consolidation and extension. For a while these appeals were without tangible result. But those interested kept pegging away, and finally the chief apostle of the movement and Honorary General Secretary, Mr. William Ward, was prevailed upon to make the journey.

The visit of Mr. Ward was far reaching. When at last it appeared that his coming was assured, Brotherhood men in Canada at once set to work to take full advantage of the opportunity. Plans were laid with scrupulous care, and it was arranged that everybody who had the movement at heart should meet Mr. Ward and Mr. Ward meet them. Conferences were planned and meetings arranged in the important centres, and when the deputation landed in Montreal on Thursday October 28th 1911, the ground was as well prepared as human ingenuity could make it. The result was that the zeal of the leader of the movement communicated itself to his hearers at the first contact, and spread across the land with the rapidity of a prairie fire. Mr. Ward was accompanied by the Secretary of the International Brotherhood Committee, Mr. R. J. Harry, whose knowledge of the movement in other lands, together with his executive ability, was a valuable asset in this campaign.

Three weeks was all the time at the disposal of the deputation. There had to be some tall hustling. Between the day of their landing and their embarking again for the return journey, an itinerary was completed which had included meetings and conferences in Montreal, Ottawa, Toronto, Hamilton, Winnipeg, Calgary, and Regina. To say that everywhere success crowned the efforts put forth is a mild expression. An enthusiasm was aroused which can never be entirely effaced.

It began in Montreal, the gateway into the Dominion, the largest city of Canada's towns, the commercial metropolis. The reception was planned by the Federation of United Brotherhoods in the city. The chairman of the meeting, Mr. Macaulay, after sketching the history of the planting and progress of the movement, and mentioning that various meetings had sprung up in several towns and cities, regretted that there had been no one to play the part of an evangelising and unifying force, so that these still remained as scattered and isolated units. He had a vision of a great national movement for Canada that would extend from the Atlantic to the Pacific, which would become like the movement of the Motherland, a powerful factor in winning over the masses who were alienated from our Church organisations to a recognition of Christianity and to some regular form of religious service, and that would result in helping to mould the life of the nation in harmony with Christian principles and ideals. The coming of Mr. Ward was an indication that this vision of a unified Brotherhood movement of national strength and importance would speedily be realised

. . .

The Message of William Ward.

The message William Ward delivered in Montreal on the opening day of his first Canadian campaign was the burden of his deliverances in other cities. He wanted them to understand that they were not alone in this great movement, but that they were part and parcel of a mighty movement that in Great Britain had already assumed colossal proportions, and that had spread to almost every civilised country on the face of the earth. The National Brotherhood Council of Great Britain had only been formed five years previously, and had grown at such a phenomenal rate that in the London Federation alone there were three hundred societies, with a registered membership of sixty thousand, and that in the whole country there were between two and three thousand societies, with something like three quarters of a million men and women associated together in Britain's Brotherhoods and Sisterhoods. A year later they had started the Brotherhood Continental campaigns in France and Belgium, and since then it had spread to West Africa, South Africa, New Zealand and Australia, and was even now extending to India, China, Japan, and other parts of the earth, and that there were clear indications that the time was fast spreading when

the Brotherhood banner would float over all the world. He rejoiced more than he could say that he had found that Canada was so evidently determined to take her place in the van of the movement, and bade them God-speed in every endeavour.

Westward from Montreal the same message was given, a message of great heartening and cheer, and an inspiration for great deeds in the common cause and the name of the Master.

In no city was Mr. Ward's success more apparent than in Toronto. Great meetings were held. The Premier of Ontario, the Minister of Education, the Mayor of Toronto, the Speaker of the Provincial Assembly—these were the first four men who responded in the affirmative to the question whether there should be a strong Brotherhood movement in Toronto. They were joined by over three hundred others, and amid great enthusiasm the movement was set going.

It goes without saying that the Press of the country was strongly on the side of the campaigner. One instance is taken almost at random from many similar. The Special Representative of the *British News of Canada* wrote: "I heard William Ward on Sunday in Toronto, when he addressed three large gatherings, twelve hundred men being in the afternoon assembly. I travelled to Montreal with him and heard him again there. He promises to return next Spring to assist in forming a Canadian National Council. This paper was established to help things of that kind. It is at the disposal of the Brotherhood movement up to the limit of its capacity."

At the conclusion of Mr. Ward's campaign, a Conference was held in Toronto, to hear his report and to decide on future action. The conference was attended by members from existing Brotherhoods in Montreal, Winnipeg, Calgary and Toronto. In the words of the Chairman, the visit of the Brotherhood leader marked a new development in the progress of the movement as it existed in Canada. There were embers before, but now it had become a blaze which would sweep the country, and extend even to the United States. Instead of waiting and working for a number of years, as was hitherto thought necessary, the time was ripe for immediate action, and the proposal before them was the formation of a National Brotherhood Council for the Dominion. It was decided that this Council be formed and inaugurated in the May following, Mr. Ward promising to return at that time and to bring with him a

strong deputation from England. A Provisional Committee was appointed to take the preliminary steps and make the necessary arrangements.

The Coming of the Crusaders.

On Mr. Ward's return to England, he reported that he had discovered between twenty and thirty Brotherhoods in various parts of Canada that were running on practically the same lines as the British Brotherhoods, and, in addition to this, between eighty and ninety small Societies, under the title of "Brotherhood," that had received from his visit a wider outlook and had decided to form a constituent part of a united organisation. According to his promise to the Toronto Conference, plans were at once set on foot in London for the "strong British delegation" to be present at the Great Conference in May, 1912. The proposal was received with great favour, and on the 1st of May a party numbering no less than 137 delegates sailed from England for the Canadian Crusade.

The delegation, in addition to Mr. Ward and Mr. Harry, included the President of the National Council, Rev. R. Moffat Gautrey, Rev. Herbert Kenward, Mr. Edward Smith, J.P., and many other prominent leaders and workers in the movement. It was accompanied also by a full Brass Band of twenty-five working men members, delegated from one of the London Brotherhoods.

Joining in the welcome at Montreal on May 9th were H. R. H. the Duke of Connaught, Governor General, and the Mayor of Montreal, both by written greeting. At Ottawa, the Deputation was received by the Premier, the Rt. Hon. (now Sir) Robert Borden, who addressed the delegates in the following words:

"We know you are engaged in a very great and grand work, and I am glad to know that such work is now progressing in Canada even more rapidly than it has progressed in the past in the Mother Country. I know that the object of your Brotherhood is to bring about the best and highest kind of help to those who need it most, and so you are welcome to Canada. You see a very great country in a very interesting period of its development, and I can assure you that the bonds to which you have so eloquently referred are stronger and firmer to-day in my opinion than they have been in the past."

"In this great Dominion there is springing up and being developed a type of civilization, which will, I think, compare with anything to be found anywhere. I trust that your mission to this country may be blessed in every way."

The Crusaders' campaign was a triumphant success from beginning to end. Large and enthusiastic meetings were held in many centres, and the movement received an impetus which insured its certain growth and expansion.

The Dominion Federation.

At Toronto, in addition to the special meetings, the Brotherhood Federation of Canada was formally inaugurated.

The AIMS of the Federation were announced as follows:

- (1) To win the men for Christ.
- (2) To promote the development of men's Christian organisations.
- (3) To foster worthy ideals of citizenship, and to focalise public sentiment upon great moral issues.

The CONSTITUTION included the three following clauses:

- (1) The Brotherhood Federation of Canada shall consist of federated Church Brotherhoods or Societies, and individual Brotherhoods or Societies not included in a Federation, already in the Brotherhood Federation of Canada.
- (2) Societies and Federations which join are expected to recognise the evangelical character of the Movement as set forth in the aims and objects.
- (3) The Brotherhood Federation of Canada shall not interfere with the freedom of the Federation's or individual Societies, nor with the relation between the Societies and the Churches.

Visit of the British National President.

In November of the same year, the work was still further consolidated by a visit to the Dominion of the newly elected British President, Mr. Harry Jeffs, who preached and addressed meetings and conferences from Halifax

on the Atlantic to Vancouver on the Pacific, thus breaking much new ground. In St. John, New Brunswick, two pioneer Brotherhood meetings were held. In Vancouver, British Columbia, the first Brotherhood west of the Rocky Mountains was only a month old. In Toronto, the first Annual Canadian Brotherhood Convention was attended. In Montreal, a conference of Brotherhood leaders, leading ministers, and professors of Colleges and McGill University, was held, "when," says Mr. Jeffs, "after addresses by myself and Mrs. Jeffs on the Brotherhood and Sisterhood movements, we were plied with volleys of questions which were amazing in their revelation of the possibilities ahead."

* * *

The Present Position.

The Rev. T. Albert Moore, D.D., Toronto, General Secretary of the Department of Social Service and Evangelism of the Methodist Church, kindly supplies the following figures :—

The reports as presented to the Annual Conference of the Methodist Church in 1916, with regard to Brotherhoods, are as follow :

Conference.	Number.	Members.	Amount raised for all purposes
Toronto	17	902	\$2236
* London, Ont.	21	823	892
Hamilton	17	833	904
Bay of Quinte	8	207	320
Montreal	10	516	597
Nova Scotia	1	44	221
N.B. & P.E.I.	1	71	63
Newfoundland	1	70	28
Manitoba	6	298	688
Saskatchewan	5	183	201
* Alberta	8	360	647
British Columbia	4	289	216
	100	4596	\$7013

* Figures for London and Alberta are for 1915.

The Rev. J. G. Shearer, D.D., of Toronto, President of the Dominion Federation, reports that there are in connection with the Presbyterian Church in Canada some 250 Men's Organisations, all of which are unified in the Board of Home

Missions and Social Service, which is a unit of membership in "The Christian Men's Federation of Canada."

There are no published figures concerning Congregational Brotherhoods.

Mr. Thomas Howell, the Honorary General Secretary of the Brotherhood Federation of Canada, said before the war that there were a thousand Brotherhoods and Men's Meetings in the Dominion, with a membership of a hundred thousand. Mr. Howell is at present putting forth all his energies for the relief of the stricken people in Belgium, under the direction of the Federation Executive, in co-operation with the efforts of the British Brotherhood National Council. Already something over \$2,000 has been sent, and he is constantly increasing the amount for that purpose.

The foregoing record goes to show that the Brotherhood movement was well on its way to great advances and assured success, when—WAR. In response to the call from Europe, to defend the rights and freedom of mankind, Canada's manhood at once jumped to arms, and in the strife and battle of the past two years Canadian troops have shown themselves the equal of any. The Brotherhoods, in common with the rest, have given their best. They believe they are fighting Brotherhood's battle in the present strife.

After the War, Brotherhood will take up the banner again in Canada for advance. The flag is kept flying, of course, while the boys are at the front. We watch and pray and wait for them. And afterwards, with the new vision of the world's needs and the new consciousness of man's worth and power which the War has brought, Brotherhood will again march forward to new conquests.

Personal Reminiscences of Calvary Men's Cwn.

By E. MUNSON HILL, D.D.

Twenty years for one Society and under one leader is an unusual record in these days in this western world. As a lover and member, and to a small degree a worker in it, I believe a few reminiscences may interest its old members and its friends.

In 1896 there was a Young Men's Bible class in Calvary Congregational Church, Montreal, and it had a rare man as its teacher. This man was rapidly advancing to large things in business, and to great responsibilities that taxed his time and thought. But he took time to teach, to love, and to follow this group of boys, and he did it in the *Sunday School*, instead of in an outside club. The boys responded, as boys always will, to sympathetic personal leadership. Mr. T. B. Macaulay had two dozen boys around him. They were growing to manhood, and then came the usual downward pull, the undertow, of the free life outside of Sunday School on Sunday afternoons.

Four years before, Mr. Macaulay had met this adverse influence by giving the boys something to do. He had organised the class to start and support a week-night mission hall for boys of the street. This worked well for a while. But this hall grew so rapidly that it became Welcome Hall Rescue Mission, that needed to have specialised care and a larger expenditure of money. The changed organisation released the boys from responsibility, to secure a wider base of supplies. Again the boys were drifting, and needed a new work which they themselves could do, not so specially evangelistic.

Just at that juncture the leader had made a business trip to Britain, and had become an admirer of the P. S. A. movement. On his return, he consulted his pastor, as he always preferred to do, and decided to organise the class into a P. S. A., the first one in Canada. On a Sunday in autumn, after an advertising and invitation campaign, the class was taken up into the church above the School Room, and screens were stretched across. These divided the seats that were in the front third of the church from those that were in the back two-thirds, and the Leader said let there be warmth, and hospitality and sociability, with applause for all that is approved, and there became light and zeal. These screens were the measure of faith. But faith is a growing seed, and the screens were soon crowded back.

We believed that the young men would appreciate the best things, and the highest truth if it were warmed by personality—that they wanted something beside entertainment. So we went to our University, and Prof. C. W. Colby was the speaker at the first meeting. Like our British brethren, we outgrew the name "Pleasant Sunday Afternoon" and became the "Men's Own." The attendance was gratifying and stimulated the class to push on. So the boys were held for a long time.

Within a year or two of the beginning, there came a providential aid to the Society. A Dr. ———, one of Dr. Grenfell's co-workers on the Labrador Coast, came to Montreal to take some special work in McGill Medical Department. He had a story to tell, he had the gift of utterance, he had initiation and enthusiasm, and an interest in the P. S. A., gained in Britain. He threw himself into the life of our Brotherhood, and for a whole winter we felt the impulse of his zeal, and he helped us to start the "Book Scheme." In that Book distribution no book was so frequently chosen as a Thaddeus edition of the Bible we were offering.

Something of prestige and *clat* has always been given to this "Men's Own" by having men of wide reputation, and even of international influence, speak at the quarterly distribution of the chosen books, for which five cents a Sunday had been paid. Mr. Macaulay's business relations introduced him to many such. Among these visitors we had Governors-General and Cabinet Ministers, as well as leading Montreal citizens. The Earl of Aberdeen with the Countess, and Earl Grey, came at different times. The latter was so much interested because he found many "Tyne-siders" here, that he presented a general circulating library to the Brotherhood, to which the name was given later of "Earl Grey Library." He expended at least \$250 in books as a foundation. And we have had women of note speaking on these occasions as well.

Our greatest accession of new members came as the result of dividing the Society into four camps, with the distinction of red, blue, green and brown banners. A friendly rivalry was established by the offer of prizes, and all the large factories were canvassed, for we had representatives of most of them in our membership. Ere long we had a membership of three hundred. This added life continued until it was weakened by the formation of new societies in the city, and by six years of homeless wandering, between leaving the old church and entering the fine new church on a site three quarters of a mile to the west.

The constancy with which the members attended was a surprise. I remember one Sunday when General Booth was in the city and a Jubilee Meeting was being held in a large theatre up the street a little way. The procession was headed by a brass band. But the attendance at our Men's Own was very little affected.

It has been to me a most interesting phase of our meetings that the members were so interested in straight gospel messages, and appeals to personal Christian living. These seemed more popular than discussion of Social and Labor questions. They only needed the ring of sincerity and personal earnestness, and straight away dealing, in virile fashion. When Canon Troop would go down from the platform, and, with his hand on the front pews, make the Brotherhood see Jesus Christ with an evangelistic appeal, nothing was more interesting or won more applause and appreciative comment.

I have several times been told by some new acquaintance that we did not know how much good that "Men's Own" in Calvary Church was doing. "If you only knew the difference in the homes of some of those men who go there, as I know it, you would think it was worth while," has been said more than once.

Probably no other factor has been so strong for the continuance and fruitage of this Men's Own as the patient leadership and steady enthusiasm of the founder who still remains at his post as President. And he feels that he has his reward in the way that present and past members look up to him as a big hearted elder brother.

Brotherhood According to William Ward.

"The British Brotherhood asks nothing about a man's church or creed; he may belong to any church or no church. A man is entitled to be a member of a British Brotherhood no matter what his belief, his social position or character. He may be a saint of God, or he may be one of the most degraded and dissolute characters to be found; he is entitled to become enrolled as a member of a Brotherhood simply because he is a man, the only question asked of him being: What is your name and address? It is understood that the very fact of his expressing a desire to join a body of men united together in the bond of Christian Brotherhood, that has for its motto: "One is your Master, even Christ, and all ye are brethren," is an indication that he desires to do his best, not only to associate himself with others in leading a good life, but that he is willing to take Jesus Christ as his Master, the One who shall be the guiding and controlling influence of his life."

"A paragraph in the Constitution of the National Brotherhood Council, in which the aims and objects of the movement are set forth, declares, among other things, that we exist "to lead men and women into the Kingdom of God." Nothing is said about the church. Being entirely undenominational and unsectarian, the Brotherhood Movement does not exist for the purpose of making church members. We are not out with the idea of making Methodists, Baptists, Anglicans, Presbyterians, or members of any church, but to lead men and women into the Kingdom of God. The getting of them within the pale of the church and making church members is not our work, but the work of the church. Incidentally, the fact that we have succeeded in getting many thousands—nay, hundreds of thousands—of men into fellowship with us, and that ninety per cent. of our meetings, being held in places of worship, is giving the churches a wonderful opportunity. They have only to let down the net on the right side of the ship, and they will secure a bountiful harvest."

"Though a Brotherhood meeting is free and unconventional in its methods, it is essentially and fundamentally a religious gathering."

The MONTREAL BROTHERHOOD FEDERATION was re-organised on April 6th, 1915. It is an undenominational organisation of men. Its objects are to unite all men's organisations, Brotherhoods, Bible Classes, and similar organisations in connection with Christian Churches and Sunday Schools. It aims to strengthen all existing men's organisations and promote their efficiency, to establish new men's meetings where none exist, to enlist men for co-operative social service, to mobilise Christian manhood for definite action against social evils and for the service of others, and to help in the world for Christ.

The Executive Committee is composed of the elected officers and an equal number of Representatives, elected from the various Brotherhoods connected with the Federation, making a very representative body and bringing together men with thoughts and ideas from the various Societies in all parts of the city and district. There are now twenty-one societies affiliated in the Federation, who hold their regular meetings in churches of five denominations. Following is the list:

Amherst Park Men's Own	Rosemount Men's Own.
American Presbyterian Men's League.	St. Mark's Brotherhood.
Calvary Men's Own.	St. James' Methodist Men's Association
Cote St. Paul Men's Own.	St. James' the Apostle Young Men's Society.
Delorimier Brotherhood.	Tabernacle Men's Own.
Douglas Methodist Men's Class	Temple Baptist Brotherhood.
Emmanuel Church Social Service Club.	Verdun Men's Brotherhood.
Fairmount Brotherhood of Andrew and Philip	Wesley Methodist Brotherhood of Andrew and Philip
First Baptist Men's Association.	Westmount Methodist Brotherhood
North End Baracca Brotherhood.	West End Methodist Brotherhood
Point St. Charles Baptist Tri-Mn Brotherhood.	

The first chapter of the BROTHERHOOD OF ST. ANDREW in Canada was formed in Toronto in 1885. This organisation has spread its branches throughout the Dominion and is doing an excellent work for men.

The BROTHERHOOD OF ANDREW AND PHILIP was organised in May, 1888, by the Rev. Rufus W. Miller, of the Second Reformed Church of Reading, Pennsylvania, and has grown until there are now over 1,200 chapters, in twenty-five denominations, with 50,000 to 60,000 members; and fifty Boys' Chapters, with nearly 2,000 members, in the United States, Canada, England, Switzerland, Australia, China and Japan.

The first chapter in Canada was organised in Cooke's Presbyterian Church, Toronto, in April, 1902. Within a year, several chapters were in operation in Hamilton. In 1904 a convention was held in Toronto and a Canadian Council formed. In 1906 there were twelve chapters in Toronto, several in Hamilton, and others in London, St. Thomas, Port Hope, St. Catharines, and Barrie, representing six denominations of the Evangelical Church. At the convention of 1912, over fifty chapters were reported in Canada.

HAIL our Brotherhood foundation !
Hail, our holy federation,
League of service and salvation,
Love for each and all

Brothers true and ready,
Brothers tried and steady,
One and all, obey the call,
And follow where our Leader's flag is flying
Hail our Brotherhood foundation !
Hail our holy federation,
League of service and salvation,
Love for each and all.

Each in faith and courage vying,
On our Captain's word relying,
In His might the battle trying,
He shall conquer all.

Shoulder let us stand to shoulder,
Still by trusting waxing bolder,
Love more warm as life grows older,
Each the friend of all

Leagued to fight with sore temptation,
Leagued for man's emancipation ;
Now renew our consecration,
God be with us all

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